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THE Contentious Apostate RE-CHARGED.

Also an Answer to the *Vicar* of *Milden-Hall's Challenge.*

Out of thy own Mouth will I judge thee, Luke 19.22.

WHereas *Francis Bugg*, both before and since his Conformity to the Church of *England*, has busied himself greatly in scribling and writing divers scurrillous and scandalous, railing and malicious Books and Pamphlets against the Ministers and People called *Quakers*, who having hitherto justly defended themselves against his Invectives; It is therefore now thought fit to *Re-charge* him with his own wicked, disingenuous and perverse dealing.

Charge I. *That he the said* F. B. *evidently appears to be a Backslider and an Apostate from the Truth professed by him for many years among the said People, and since by him confessed unto; Consequently that he is a Self-condemned person.*

This Charge is evident by his own Confession; To the *Principle, Foundation, Doctrine, Ministry, Faith, Love, Unity, Spiritual Testimony* of the said People, *as in the Beginning*, as being *that Church whereof Christ Jesus was the Head and Law-giver*, &c. Consequently, That the said People, called *Quakers*, were once a true Church, the People of God, in the true Faith, and bore a true Testimony, according to *F. B's* Ample and Solemn Confession, in the second part of his Book, Entit. *De Christiana Libertate*, chap. 1. pag. 24, 25, 26, 27, *&c.* printed in the year 1682. before his conformity. Which said solemn Confession in behalf of the said *People* called *Quakers*, is largely seconded and confirmed by the said *F. B.* himself, even in his Pamphlet, stiled, *The Quakers*

detected, printed in the year 1686. about two years after his Conforming, or *Going to the Publick*, as he calls it, *p.6.* wherein also he largely confesseth, To the Truth of the said People's *Principle*, (as in the beginning) *Doctrine, Ministry, Dispensation, Christian Love and Society for many years*, and that *God blessed their Meetings with the comfortable Enjoyment of his Presence*, as may be seen more at large in his whole third Page of his said Pamphlet, *Quaker's Detected.*

Now observe, That contrary to the Testimony, Doctrine and Ministry of the People, called *Quakers*, (which from the beginning was for *Dissenting*) and to *F. B's.* own Confession thereunto, he is turned to the Priests and Church of *England*, and so conformed, and consequently is a Self-condemned person, and therein acts and sins against his own Conviction and Confession; who also, though he calls **Conformity** *The Monstrous Womb, de Chr. lib.* p. 81. and confesseth *That* **Conformity** *is a* **Monster**, *conceived by the Great Whore Mystery*-Babylon, *p.* 83. Yet in Self-contradiction he himself is since Conformed, and consequently joyned to a *Monster*; if Conformity be it. But he, and his Author, might have better distinguished *Conformity*, than render it all *monstrous* without exception. He has not only disdainfully writ against *Conformity, Outward Prescriptions, Forms, Orders, Decrees of Men, Canons, Rules, Laws, Outward Directories, Impositions*, &c. (*i. e.* in Church-Government and Discipline) in his several Books, as in his *Q. Detect. B. Rams, One Blow*, &c. but has charged us with Apostacy therein; and turned from us on that pretence; yet in contradiction to himself is conformed to a Church and Ministry which have all these (*i. e.* Outward Prescription, Forms, Orders, Decrees of Men, Canons, Rules, *&c.*) in their Church-Government and Discipline, whilst he can prove No unjust or unwarrantable Canons, Rules, Laws or Methods in our Church, either in Government or Discipline.

Charge II. *That* F. B. *is a false Accuser of the blessed Martyrs in charging that to be their Doctrine, which is none of theirs, but a gross Perversion, Forgery and Abuse of his own, both against them and us called* Quakers.

The Instance I return him for proof is this; In the second part of his said Book, *de Chr. Lib.* p. 123. l. 6, 7, 8. viz. *These, with all outward Works, be things indifferent, and may be used, and also left.* These *F. Bugg* has cited for Dr. *Rob. Barnes* his very words, who was a Martyr in K. *Henry* the Eighth's time; and because I was conscientiously dissatisfied with these words, as cited by *F. B.* so generally rendring **all** *outward Works so indifferent*, &c. as having a tendency to Practical Ran-

ed, p. 259, 260. Hereupon *F. B.* exhibits several high Charges against me, both notoriously false and reproachful; As, 1. That *G. W. calls the Doctrine of Dr.* Rob. Barnes *(who suffered Martyrdom for the Cause of Christ) corrupt Doctrine tending to practical Ranterism.* 2. Insinuating by way of Question, That *'tis a sign that* G. W. *is popishly affected.* 3. *That herein he appears like his Brother deceased*, viz. *bloody* Bonner. 4. *That they resemble each other as if they were Twins*, B. Rams, p. 21. Q. 5. And in the Margent, affirms them *to be the words of Dr.* Barnes (*viz.* as cited by *F. B.* and opposed by *G. W.*) bidding the Reader *see the* 298. *page in Dr.* Barnes *his Book*, Entituled, *Mens Constitutions not grounded upon Scripture, bind not Conscience*, &c. *Verbatim.*

Which Book of Dr. *Barnes* I have since seen, and over and over viewed the page and place pretended to be quoted by *F. B.* and find he hath shamefully wronged Dr. *Barnes*, and grosly and falsly defamed me, as I'll shew presently: Only hear his further Charge against me on the same Subject, *viz. That he* (i. e. G. W.) *is a false Accuser of the blessed Martyrs, charging their Doctrine to be corrupt, tending to practical Ranterism, and thereby siding with the Papists against the Protestants.* **One Blow more**, p. 2.

What a sad and fearful Charge is this! 'Tis the Lowdest, the Grimmest, and Fiercest in all the Parcels of his slanderous and black Defamations. If I were not assured in my own Conscience of my own Innocency and Clearness, from these Infamies and Scandals, and of God's special Providence and Protection; I might fear or suspect, that thereby the rude Multitude might be insensed against me to fall upon me, as *an Enemy to the blessed Martyrs and Protestants, and Confederate with the Papists against them.* But the notorious Falshood (as well as deadly Malice) of both, and my Innocency will appear upon a just and strict Enquiry. 1. If I did not accuse the blessed Martyrs. 2. Nor so charge their Doctrine, nor the Doctrine of any of them that's against Popery; as I am sure I did not, nor ever intended it, but only the corrupt Doctrine, Forgery and Perversion of *Fra. Bugg*, (as I believed it was, and so it proves) Then I am clear from his abusive Charge, and consequently it is false, malicious, wicked and grosly scandellous. But I am innocent and clear in this matter, *&c.* Come *F. B.* to the *Original* Occasion; Art thou sure thou hast not misrepresented or miscited the said Martyr *Robert Barnes* in the words before? Shall I take it as *Thy* Answer, That they are his words *Verbatim*, as thou hast Cited them, as before, thus, *viz.* That *These, with all outward Works, be things indifferent, and may be used, and also left?* I am sure, as thus cited in General rendring, *All outward Works so indifferent, as that they may be used, and also left*; without any distinguishing Word or Particle after the word **All** or **Works**, they are

not coherent either with the Title or precedent Paſſages of the ſaid Martyr in his Book, and place aforeſaid, wherein he prefers *the Holy Scripture, the Law of God, his Word, his Precepts and Judgments (as binding, to be kept and walked in)* before *men's Conſtitutions* and *Traditions*, either *not Grounded* thereupon, or *Contrary* thereunto (therefore not binding). Whence it clearly follows, and that according to the ſaid Martyr's ſence, That All ſuch outward Works, as God's Word and Law requires, or forbids, be not things Indifferent that may be uſed, and alſo left. But the ſaid Martyr *Robert Barnes*, treating of ſuch things as are Indifferent in their own Nature, gives theſe Inſtances for diſtinction, *viz.* "As to eat Fleſh or Fiſh, "this or that Day is indifferent and free; * Alſo "to go in this Rayment of this Colour, or that "Colour; To ſhave our Heads, or not; a Prieſt "to wear a long Gown, or a ſhort; a Grey Fryar to wear a Grey Coat, or a Ruſſet; a White "Fryar to wear a White, or a Black; a Prieſt to "Marry, or not to Marry; an Hermit to have a "Beard, or not; *Theſe with all* Such *outward "Works be things indifferent, and may be uſed, and "alſo left.*

* *Note, That all theſe Lines beginning at the words* [Alſo to go] *and ending with the words* [Beard or not] *are left out in* F.B's. *Citation, and alſo that material diſtinguiſhing word* [Such] *before* [Outward Works] *in the Sentence in Controverſy, which alſo is not noted in his Book with Comma's at the Line's ends as other parts of his Citation is. If it be ſaid* F. B's *leaving out the Particle* [Such] *is but a ſmall Omiſſion. 'Tis ſuch an Omiſſion as greatly corrupts and alters the ſence of the whole Sentence. So* [Some] *and* [All,] [is] *and* [Not,] *are but ſmall Particles, yet vaſtly differ, and relative to contrary matters, as put in conjunction with them. Nor can he excuſe his perverſion in leaving out* [Such] *as an Omiſſion or Miſtake in himſelf, or the Printer, becauſe he has ſince grounded a ſevere Charge againſt me (upon his falſe Citation) both in Print, Words and Writing, and 'tis not noted in his* Errata *as the Printer's Fault.*

Thus far I have truly cited the ſaid Martyr, Dr. *R. Barnes, verbatim*, in the very Book and page of his before-mentioned, in that part, Entit. *Men's Conſtitutions*, &c. f. 298. quoted by *F. Bugg*, but unjuſtly and falſly cited by him in his leaving out the very word [Such] before [*outward works*] which *F. B*'s ſo leaving Such out, quite corrupts the matter, alters and varies from the ſenſe of Dr. *Barnes* his words, as coherently and rationally writ by him expreſly relative to thoſe his fore-going words about Works meerly indifferent, and not binding one way or another, which he treated of in appoſition to Popery and Superſtition thereof.

Now Ingenuous Reader, pray pleaſe to obſerve from the Premiſes, That I, *G.W.* (the perſon unjuſtly charged and maliciouſly reproached by *F. B.*) 1. have not accuſed (much leſs falſly accuſed) the bleſſed Martyrs. 2. That I have not charged their Doctrine to be corrupt. 3. Much leſs tending to Practical Ranteriſm. 4. That I have not ſided with the Papiſts, nor do I ſide with them againſt the Proteſtants.

5. Nei-

5. Neither have I at any time called the Doctrine of the ſaid Martyr corrupt Doctrine, or tending to any Ranteriſm; but *F. B*'s corrupt Doctrine and groſs Perverſion in his foul abuſe of the ſaid *Martyr*'s words. 6. Neither am I popiſhly affected, my Conſcience bears me Record in the ſight of God. 7. Nor ever was *bloody Bonner* my *Brother.* 8. Nor is there any *Similitude* or *Reſemblance* between us. As *F. B.* has charged and inſinuated theſe groſs things (being taken in the Affirmative) againſt me, they amount to ſo many groſs Lyes, Defamations and Slanders, moſt unjuſtly to criminate and render me odious.

Charge III. *That the ſaid* F. B. *is neither Conſcientious, Religious, nor Ingenuous in Writing and Divulging Books and Pamphlets againſt the* Quakers (ſo called) *For that he makes no Conſcience of writing ſcurrillous malicious Lyes, notorious odious Forgeries and Slanders, to Reproach, Vilifie, Criminate and Defame others, namely* Us, *whom he Envies moſt.*

For particular Inſtances to Evince this Charge, (his malicious Lyes and Slanders being very numerous) I ſhall give a Catalogue of ſome of them truly Collected out of his own Pamphlets and Words (writ ſince his Conformity) as followeth.

In his *Battering Ramms againſt New Rome,* He ſaith, *viz.*

1. *Their Zeal for their unwritten Traditions above the Scriptures,* Introduction *p.* 1.

2. *The National* (i. e. *Preachers*) *taking Tythes and other Dues as a ſetled Maintenance*, &c. ——*is not ſo burthenſome, as you are to many of your hearers,* p. 11. three laſt lines.

3. *All this while value your ſelves upon your free preaching,* &c. —— *You know 'tis common for all theſe Church Officers* among you *to take money.* ——Some Fifty pounds *per Annum,* p. 12. l. 5, 6, 7, 10.

4. *And* George Fox *himſelf*——*had no leſs than Twelve or Thirteen hundred pounds,* p. 12. l. 15, 16, 17.

5. *Your way is, when your Caſh grows low, to Iſſue out a General Epiſtle for*——*your own ſervice*——*for money*——*'tis a great Encouragement to your Preachers and Paraſites,* p. 12. l. 27, 28, 29, 30, 31, 32.

6. *When this Collection is made*——G. F. *and a few of his party diſpoſe of it as they ſee meet, and no doubt but much, if not moſt of it is given to ſuch as are for carrying on your deſigns, but* No *account returned to the donors of this money,* p. 12. l. 35, 36, 37, 38.

7. *Your*

7. *Your Grand Hypocriſie ſtands chiefly in this, That you take Mony, Gifts and Rewards for Preaching, Teaching,* &c. *and at the ſame time pretend to do all theſe freely,* &c. p. 12. laſt four lines.

8. Thomas Ellwood *makes an Apology for his Brethrens taking money for preaching,* p. 13. l. 6. *I have to mention* Thomas Ellwood's *Apology for his Brethren-Hirelings taking money for preaching, by which we may know what Herd he belongs to,* p. 13. l. 37, 38, 39. *This conceited Scribe and proud Phariſee,* Thomas Ellwood, *to reſcue the decaying Reputation of* G. F. *and* G. W. ——*in Verſe makes an Apology for his Brethren's taking money for preaching,* p. 14. l. 1, 2, 3, 4.

9. *I mean Guilty, in that they always pretend to preach, teach, write, ſuffer,* &c. ——*freely, but yet contrary to All theſe their pretenſions, have* **All along** *taken money for the ſame,* p. 14. l. 7, 8, 9. [This groſs Lye againſt Us, *F. B.* hath contradicted himſelf, to his own Condemnation, in his *One Blow more,* p. 5. Artic. 3. where he confeſſeth] *That in the beginning* G. Whitehead *and many others came thorow the Country in plain Habit, walking on foot, content with mean Accommodation, apt to Teach,* **not** *given to filthy Lucre, often viſiting the ſick, the poor as well as the rich, working often on their Trades that they might not be chargeable.*

10. *Tis you, who pretend to take no money for preaching, that take it privately, yea even ſo privately, that the very Donors do not know that you take money for preaching. Thus* **Jeſuite-like** ——*have you blinded your people,* p. 14. (d) Margent.

11. ——*You ſupply them with money to proceed, but it is to whom and when* G. F. G. W. *&c. think it fit and expedient,* p. 14. Margent (e).

12. *Your decrying* **All Learning**, p. 15. Ninth Inſtance.

13. *As* George Whitehead *did* (i. e. Rail) *of the Doctrine of Dr.* Robert Barnes, *who called It corrupt Doctrine, tending to Ranteriſm,* p 23. l. 8, 9. Margent.

Here follows ſome of *F. B*'s defaming and abuſive Treatment, Railery, unjuſt Compariſons and Characters, caſt upon Us in his ſaid Pamphlet, *B. Rams, viz.*

14. *New Rome. Grand Hypocriſie,* Title page. —— *Such Legerdemain as few Conjurers have the face to venture upon,* p. 4. *Ye groſs Diſſemblers* ——*Your Doctrine of* **Non-aſſiſtance**, p. 5. *Perfideous and Treacherous,* p. 9. *The Teachers and Leaders* **of the Quakers** *reſembling their Elder Brethren the Papiſts,* p. 10. *O groſs Diſſemblers, yea Impoſters, ſuch a Generation of Self-conceited Phariſees, as no Age ever before this Produced.* ——*Arrant Cheats indeed*——*Deceitful and Treacherous, Your Tyranny,* p. 11. *As great a Juggle, Trick and Sham as ever was uſed by* **Ma-**

homet.

homet, *or among the Papists——Holy Cheat*, p. 23. *Popery. New Rome. Cunning and Crafty. New Church Government. Imposing. Errors, Innovations and Grand Hypocrisies as ever*, p. 28.

Here follow some of his notorious Lyes in his *One Blow more.*

1. *One* Sober *woman, whom they commonly thrust out, and sometimes keeps her prisoner*, p. 2.

2. *That he (*G. W.*) was ashamed of his partner* S.C. p. 2.

3. *He refused to own, either in part, or the whole (*i. e. *the Book Judgment Fixed)* p. 2.

4. *Our new sort of Popery*, p. 3. l. 11.

5. *That* W. G. *was Timerous and Cowardly*, p. 3. l. 17.

6. *They write what they are ashamed to own——these Deluders*, &c. p. 3. l. 27, 28.

7. *Now they teach contrary (*i. e. *to what in the beginning they taught)* p. 4. Artic. 1.

8. *But now they can take* 50 *l.* per Annum——*I say——their Ministers take money for preaching*, p. 6. Art. 4.

9. *Or he (*G. W.*) would never Excuse or Justifie such manifest Idolatry and Blasphemy (*implying he doth*)* p. 7. l. 40.

10. *Your cunning Evasions, Quibbles and Jesuitical Reserves —— Dens and Lurking places, where you lye skulking to deceive the simple*, p. 8. l. 1, 4, 5.

11. *Their Answer to* Battering Rams. G. W. *will not own it*, p. 10. l. 17, 19.

12. *That* S. Fisher *said*, viz. *he believed or expected, That the People called* Quakers, *would be Instrumental by force (with others) to turn out, or overturn the then Government. And that this he spake to Mr.* Osgood, *&c.* p. 19. Margent.

13. *Their valuing their own Unwrit Traditions above the Scriptures*, p. 12. l. 39.

These we return back, and lay at *F. B*'s door, as being some of his notorious and malicious Lyes and Forgeries, with utter detestation against them, and that false and treacherous Spirit from whence they came; not doubting but the Righteous Judge of All (to whom we appeal against them and it) will plead with him, and rebuke his Envy against his Truth and Servants, in whose behalf and vindication I have been, and am constrained to appear.

London, *the* 12*th of the* 8*th Month*, 1691.

G. WHITEHEAD.

POSTSCRIPT.

READer, pleaſe to take notice, That the chief (or greateſt part) of the foregoing foul Defamations, Slanders, &c. now Recharged upon the Author of them, are Detected and Refuted in our Anſwers to him; The one Entituled, *Innocency againſt Envy.* And the other, *The Contentious Apoſtate and his Blow Refelled:* And in this brief Addition, wherein he is Recharged. Some may wonder why I do beſtow ſo much Labour to Anſwer ſuch a diſingenuous ſcornful Perſon, that makes no more Conſcience of what he writes and publiſhes to defame others, and will not ſee when he is Anſwered and Refuted, nor acknowledged his apparent Errors, and reproachful Falſhoods, but inſtead thereof ſtill add more, and evade Matters of Argument that pinch him, where he is not able to give a Rational Reply. I confeſs my Endeavours ſeem fruitleſs as to himſelf; and if it were not that the Truth is concerned, he might Mock on, Rail on, Lye and Forge on againſt me, and I could eaſily paſs it by with Silence and Patience, till the Lord ariſe to plead my Cauſe, as I doubt not but he will do for his Name's ſake.

And Reader, obſerve in the ſaid *Contentious Apoſtate and his Blow Refelled*, page 3. l. 11. to read [*And* he *into the Gallery*] the word he being omitted, varies from the Senſe intended, though in ſome it was corrected after printed, but in others omitted.

To the *Vicar* of *Milden Hall's Challenge*, which *F. Bugg* boaſts of, *To ſhew him a preſident for womens diſtinct meetings apart from the men.* I anſwer, 1. That there were *Deaconeſſes* in the primitive times, he grants. 2. He neither argues nor brings any preſident to prove it unlawful for ſuch *Deaconeſſes* to meet diſtinct. 3. There were ſuch godly Elder-women and Widows in the Primitive Church, as were given to *Prayer and Supplication*, and concerned in a Goſpel Miniſtry, *as Teachers of good things*, to *Inſtruct the younger women*, and ſuch *Deaconeſſes* * as did alſo *Miniſter to the Saints*, and took care of (and attended) the Sick and Impotent †, and who in their old Age were (to a conſiderable number) taken ſpecial care by the Church; Therefore 'twas lawful for them, and ſuch ſometims to meet together apart from the men, in order to diſcharge ſuch their Chriſtian Duties. 4. And for *a Preſident for Women's diſtinct Meetings*, 'There was a certain Meeting of *Women* in the City 'of *Blois*, who met together to comfort and edifie one another, and to 'pray one with and for another, to the number of Nine, or thereabouts, 'with their Daughters, without a Miniſter (or Prieſt) to preach to them. 'And theſe Religious Women ſuffered Martyrdom. This is a plain Preſident, as may be ſeen more at large in the third Volume of *Martyrs*, f. 891. c. 2. new Impreſſion.

* *Rom.* 16. 1 *Tim.* 5. *Titus* 2. *and*

† H. Clapham's *Brief of the Bible's Hiſtory, f.* 171. *Printed in* 1608.